

RADICAL METHODS NECESSARY ONLY CURE FOR ROOTED EVILS

Review of the Conservative Position in Utah Compared With the Conservative Position on the Slavery Question

Restatement of the Arrogant Priestly Assumption of Control in All Things, and of the Bad Faith and Falsity of the Professions and Protestations Made to Gain Statehood

Address by Ogden Hiles, delivered before the American Club on Tuesday evening, February 5, 1907:

The subject which the gentlemen of the American club have done me the honor to permit me to address them on this occasion is, "Why are radical methods more effective than conservative methods in bringing about the reforms advocated by the American party?"

The answer to this question is not difficult, because it is easily found in the radical difference between Mormon and Americanism. The difference is a theological policy of government and a positive policy of government is so profound, that between them there can be no comparison, and no blending.

In the days which are gone, there existed in the United States, recognized by its constitution, and laws, the institution of African slavery. Not only was it recognized by our constitution and laws, but it had become ingrained into the social and economic structure of nearly one-half of the States of the Union. Men who advocated radical methods for the repression and extinction of slavery showed the most conclusive arguments that it was impossible that the Nation could exist on half-slavery and half-freedom; that there was an irrepressible conflict between slavery and freedom. Conservative men, with their conservative methods, declared that there could be compromises whereby slavery and freedom could co-exist in the political, industrial and social fabric of the country; that the two systems could be blended by Constitutional compromises, by which the people should come to recognize as being right that which the public conscience and reason of the Nation rejected as an offense against human nature.

Those who held to the radical view were denounced, and defamed, and treated as fanatics, and as slaves to their prejudices. Then it was that the sneering conservatives, from halls of politics and platforms stood up to defend and prove the rightfulness of human slavery; and to show, what they considered the most irrefragable evidence that human slavery was countenanced, enjoined, recognized, approved in the Bible of the Christian world. But not even the sanctions of alleged revelations could save slavery from the sword of justice. No more, at all the time serving rabble of contemporary political traders, and office-seekers; nor the paid defenders of human slavery, nor the shallow outcries of alleged pacifists, nor the same alleged divine revelation, save radical Mormonism from the condemnation of an enlightened public conscience.

Time-Serving Defenders. You will find plenty of orators now, who will apologize for, and defend the Mormonism, just as in days gone by, you may hear of orators who defended slavery. But this shall matter not for the simple reason that usually an orator is either a fool or a charlatan. He fully justifies the observation of "Poor Richard," who said, "Here comes the orator, with his flood of words and drop of good sense." The more he talks the more evident it is that he has nothing to say. I surely need not stand here to argue that Mormonism, simply defined, is an attempt to combine, or blend, the alleged religious and spiritual functions of an alleged divine priesthood, with the political, secular, and temporal government of the people.

To prove this, you need go no further than to read the last deliverance of the head of the Mormon church, wherein he declares in so many words that through the agencies of the Melchizedek and Aaronic priesthoods, the church has a full equipment for the government of the people, both temporally and spiritually. Many facts and instances, which I have not now the time to recall to your recollection, will justify the observation that, having this equipment, the head of the church, and his coadjutors, keep it in continual commission, in the government of the State of Utah, and its various municipalities. This being true, there is and must continue to exist an irrepressible conflict between the principles of government of the Melchizedek and Aaronic priesthoods, and principles of government according to American notions.

To the eye of reason, to the eye of an American philosophy, to the eye of an American man's theological creed, entitled to the slightest weight or respect, the moment he attempts to import it into the secular government of the American State. Whenever or wherever it is attempted, it should be repudiated, and uprooted utterly.

Creeds Kept Out. Our fathers, when they met to formulate the Constitution of the United States, laid their theological creeds aside. This was necessitated by the consideration that many of them had creeds at all, and those of them who had a creed more sensible than the public could not endure any theological creed should obtain dominance in the State. They, therefore, declared that Congress shall make no law respecting the establishment of religion, or the free exercise thereof, or the prohibition thereof. My friends, they did not even recognize God in the Constitution, and some creeds mongers, started an agitation to obtain an amendment to the Constitution recognizing God. Their effort received no favor or success from public sympathy, indeed, they were

denied by the voice of loud and general ridicule. This came to be so, because the great majority of the people of the United States do not profess any theological creed at all.

Of the 75,000,000 of people in the United States, by the census of 1900, less than 27,000,000 were professors of religious creeds. In the prime, the all-controlling reason, is that the vast majority of the American people, whilst they at all times and on all occasions, treat the religious sentiment with respect, are thoroughly imbued with the principles of human reason, which for more than 300 years, or since the days of Bacon and Descartes, have marched with steady stride toward complete dominion over the human mind. The great-est thinkers of the modern world in the latter half of the Nineteenth century, in an exposition of positive philosophy, which must stand forever, not only as a perpetual memorial of his fame, but as the wisest, the most majestic example of human reasoning, have shown that the religious subjects in the history of our race, propounded and illustrated the law of the "Three States," which is that in the progressive development of human intelligence, as it has been manifested in all directions, and through all times, it passes successively through three different theoretical conditions, namely, the theological, or fictitious; the metaphysical, or abstract; and the last, which is its definitive state, the scientific or positive.

The American people, in greater degree than any nation of ancient or modern times, has reached this positive stage, so that, whilst they are willing to listen to any one who attempts to give any rational explanation of the universe and of the great mysteries of life and death and of human origin and destiny, they have but little patience to listen to worn-out theological doctrine, and when they are addressed by an alleged prophet or apostle, in the obscure dictation, the absurd technique and gypsy jargon of an old Asiatic theology, you may be sure, that they will give neither heed to his opinions nor his claims, nor the cold respect of a passing glance.

The Utah Usurpation. It was the attempt of theologians to impose the principles of the Doctrine and Covenants on the government and people of Utah, which brought the Mormon priests and their followers in conflict with the Government of the United States throughout all the troubled days of the Territorial regime. Therefore, it was that these priests entered into a covenant with the Government of the United States that if then pending legislation looking to the entire disfranchisement of themselves and their followers were withdrawn and Utah should be admitted into the Union as a State, the people should "divide on party lines," as the phrase was, and that polygamy and polygamous living should no longer be practiced as a religious tenet nor impulse on the people as a duty. It was under these conditions and on these stipulations that Utah was admitted into the Union. They were now in the Union, and fortified behind State laws, they were in many and most respects immune from the hand of Federal power. Therefore, in keeping with the perfidy which has characterized their whole dealings with the American people, they had not been in the Union but little more than a year before they directly and explicitly repudiated and disavowed their compact.

Must United in Politics. At the October conference of 1897, the then head of the church expressly asserted the right and power of the priesthood to dictate in their ecclesiastical capacity the political conduct of the people, in these words:

"I prophesy, in the name of Israel's God, the time has come when the mouths of Wilford Woodruff, George Q. Cannon, and others, should be closed because of the opinions of the children of men. There have been feelings that these men holding high positions—the twelve apostles and presidency—should say nothing about politics. I want to say to you here, the day has come when God Almighty requires at your hands to unite together in your business and in your politics. My mouth shall not be closed by these principles. I know it is the duty of Latter-Day Saints to unite together in your local affairs, in the election of your City Councils, the election of men to act for you in the affairs of the State. The day has come when you must put aside Democracy and Republicanism and, as Latter-Day Saints, unite, and you will not be taxed to death, and this idea of a person being afraid of somebody, because he is a Democrat or a Republican, it is all wrong. I feel like saying to you, as the President of this church, and do state, that it is your duty to unite together and appoint good men to act in the name of the Lord our God, and leave the consequences with Him. Do what is right, let the consequences follow, which, may God grant, for Christ's sake, amen."

I surely need not stand here and argue, that this is a distinct and formal declaration, of the re-entry of the priesthood into the government and control of the business, and politics of the State. The words are plain enough. They need no exposition or interpretation. This direction, and control, is asserted too, as coming by the gift of revelation or prophecy, and under the sanction of the Mormon priesthood, have as far as they could, laid aside their Democracy and their Republicanism, and have tried to govern the secular affairs of the State. This is a controlling and eternal reason for the existence of the American party of Utah.

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Priests' False Pretenses. The false pretenses by which this party got itself incorporated into the Union as a State, is too manifest in their attitude toward the institution of polygamy, than is their conduct in respect of general politics. For the purpose of hoodwinking the government and people of the United States into granting them the powers of a state, they consented that the enabling act should require a provision, in the Constitution, denouncing and forbidding polygamy, and to the passage of statutes to carry into effect. But they did not intend to obey the law, nor permit its enforcement, otherwise than in the most perfunctory manner. This became immediately obvious, because the head of the Mormon church, in an interview that the manifesto of September 24, 1890, whereby the people were advised to discontinue the practice of polygamy was but temporary expedient, the chief priest explained the manifesto as follows:

"It was not wisdom for us to make war upon 65,000,000 people. The prophet (Joseph Smith) organized the church; and all that he has promised in the Doctrine and Covenants (the 'Book of Doctrine and Covenants') has been fulfilled as fast as time would permit. That which is not fulfilled will be."

The Fraud Denounced. This language, by a fair construction of its terms, imports that the practice of polygamy was abandoned for the time being only, and "not because it is unlawful, but because we are likely to persist in a hostile attitude toward the law, in the eyes of 65,000,000 of people, determined on its enforcement; but at some more convenient season we shall fulfill the revelation by resuming the practice of that which is forbidden by man-made laws." This perfidy, this recalcitancy to pledges solemnly made, is a justification for the existence of the American party and for radical methods. It warrants a reason for amendment to the Constitution of the United States which shall enable the arm of Federal power to reach these men who it seems no covenants can bind, and who cling so tenaciously to that faith of man in man which holds the moral elements of the world together. I have said that had faith is characteristic of the conduct of these priests in their efforts to attain political power and evade the laws of the country, this is a harsh criticism of any man is so. Do you not well remember, and is it not an historical fact, that some years ago, when in the Territory of Idaho an effort was being made to enforce the law, whereby every person who, before he could vote, was required to take an oath that he did not belong to any organization which taught or practiced or upheld the practice of polygamy, that these perfidious priests, in a dual, and never has borne arms against the United States, which in past times has been enacted and enforced against other citizens of the United States. No law is severe which excludes the disloyal, or the anarchist, or the open defier of American laws from the exercise of the elective franchise. In other countries these people would not only be denied the elective franchise, but they would either be sent to jail or banished from the realm. Not long ago some of the agents of this disloyal organization found themselves in Germany, proclaiming, I suppose, the paramount authority of their sham kingdom over all the other kingdoms and governments of this world. The German government told them to go, and they went. Who shall say that the German government is not justified?

The Flimsy Excuse. If this be the way of the Lord, one may well desire to be classed among those who sit in the seat of the scornful and who walk in the councils of the ungodly, and whose delight is not in the way of the Lord. The excuse assigned for this perfidy and recalcitancy is the alleged severity of the test oath. But the law was no more severe than that which requires that a man shall swear that he has never been engaged in a duel, and never has borne arms against the United States, which in past times has been enacted and enforced against other citizens of the United States. No law is severe which excludes the disloyal, or the anarchist, or the open defier of American laws from the exercise of the elective franchise. In other countries these people would not only be denied the elective franchise, but they would either be sent to jail or banished from the realm. Not long ago some of the agents of this disloyal organization found themselves in Germany, proclaiming, I suppose, the paramount authority of their sham kingdom over all the other kingdoms and governments of this world. The German government told them to go, and they went. Who shall say that the German government is not justified?

Strengthen Natural Power. I wish, on this occasion, to impress upon you that the vast accessions to our population from foreign shores of such material wealth, which we now necessitate a strong departure from the doctrine of State rights, and from the principles of Jefferson and a more influential dominance of the strong Federal Government advocated by Hamilton and Jefferson. It is well known for Americans who respect and obey American law, and do not abuse the liberties of the Republic, but for anarchists and those who take advantage of democratic liberties to preach a license, either human or divine, to violate with impunity the law of the land, or to disturb the public peace, there should be a strong centralized government to deal with them summarily and decisively. It is for these reasons that it has been declared with truth that the "principles of Hamilton are waxing and the principles of Jefferson are waning, in the estimation and regard of the American people." In a word, their experience has taught them that they need a little more iron in their laws and a little more iron in the men who enforce them.

Radical Methods Necessary. The radical methods advocated by the American party are necessitated by the craven attitude of both the so-called Republican and Democratic parties of this State. Notwithstanding the evil dominance of the priesthood is known of men to exist, no convention of either party, State, county or municipal, since the reconvened Democratic convention of 1895, has had the courage to antagonize it. Both parties have been patient suitors at the antechamber of the chief priest and his condottors. The so-called Democratic party having repudiated its own professed principles, is now as contemptible in motive as it is unbecomingly influential in power. It has committed harakari and is now nothing more than a malodorous corpse, escaped or omitted from the hands of the undertaker. The Republican organization has attained to power, but the price paid has been the embrace of a disloyal and polygamous priesthood and the degradation of the party in the eyes of its best electorate, and the elevation to office of some recalcitrant Gentiles; so that, in the somewhat coarse, but expressive, imagery of Burke, the party is exposed, like the sow of imperial augury, bring in the mad, with all the prodigies of her fertility around her, as evidence of her delicate amours.

"Republican" Cowardice. The cowardice of the Republican organization was completely manifested by its treatment in the last State convention of the resolution offered by Mr. Harrington, which was:

"Be it further resolved, that the Republican party of the State of Utah hereby declares and affirms that it is opposed to the union of church and state, and it is also unalterably opposed to any high ecclesiastical of any denomination whatsoever seeking and asking for political preferment and benefits of civil office, or unduly interfering with politics while he is holding said high ecclesiastical or church position; and for the future, and in order to promote tranquility, perfect equality and the best possible progress of the State, the Republican party is hereby pledged to enforce and maintain this principle."

I am told that when Mr. Harrington offered this resolution he did not promote his own tranquility, because, forthwith, on the floor of the convention, he was charged by his Mormon co-religionists with the sin of apostasy for having offered such a resolution. I respectfully ask what man or woman of sense is there among you who does not see that a convention which would repudiate such a resolution as that is a Mormon convention, and not a Republican convention. Do you not see in the light of this event that there is a crime with, on the floor of the convention, he was charged by his Mormon co-religionists with the sin of apostasy for having offered such a resolution. I respectfully ask what man or woman of sense is there among you who does not see that a convention which would repudiate such a resolution as that is a Mormon convention, and not a Republican convention. 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